

School of Theology at Claremont



1001 1407524

BX  
7240  
M314  
1720a



The Library  
SCHOOL OF THEOLOGY  
AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE  
CLAREMONT, CALIFORNIA









A Seasonable  
**TESTIMONY**  
To Good Order  
IN THE  
**CHURCHES**  
**Of the Faithful.**

Particularly  
Declaring the Usefulness & Necessity  
of COUNCILS in Order to  
Preserving Peace and Truth in  
the Churches.

By INCREASE MATHER, D.D.  
With the Concurrence of Other  
Ministers of the GOSPEL in Boston.

2 Sam. 20. 18. *They were wont to speak in old time,  
saying, They shall surely ask counsel at Abel: and  
so they ended the matter.*

Prov. 13. 10. *Only by Pride cometh Contention: but  
with the well advised is wisdom.*

Pro. 24. 6. *In the multitude of counsellors there is safety*

BOSTON, N. E. Printed by B. Green, for  
D. Henchman, and Sold at his Shop. 1729.



BX  
7240  
M314  
1720a

851

Theology Library  
SCHOOL OF THEOLOGY  
AT CLAREMONT  
California



To the READER.

**I***t is known to those few in the World, who have any knowledge of so obscure & inconsiderable a Person as I am, that in my Judgment I am for the Congregational Church-Discipline, as it is in the New-England Platform declared. Which is no Abatement unto my great Esteem & Honour, for our Brethren of the Presbyterian Perswasion; among whom I know, there have been as Pious and Learned Persons, not only in England & Scotland, but also in Holland, France, Geneva, & Switzerland, & elsewhere, as any whom the World hath known. When the Divine Providence ordered my Residing at London for about Four Years, I did my utmost to promote an UNION between those of the Presbyterian & Congregational Perswasion; and have received Thanks from the most Eminent of them, for those my Endeavours, which thro' the Blessing of GOD, were not without Success. They have been since known by the Name of, United Brethren. But I am far from Approving Morellianism, or Brownism, or Independency, which is disclaimed, not only by our Renowned Hooker, but also in our Platform of Church-Discipline. My declaring for the Decisive Power of Councils, is not upon a Notion lately Espoused by me; my Learned Tutor Mr. Norton, from whom I received Principles of Truth in my Youth, not to be forgotten in Old Age, has judiciously handled that Question in his Answer to*

154

TO THE READER.

Apollonius, a Dutch Presbyterian. Dr. Hornbeck, sometimes a famous Professor in Leyden, gives the preference to that Book, unto any that had seen Written in Defence of the Congregational Discipline.

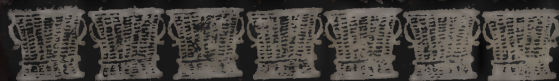
I advance nothing in the following Papers, but what I have asserted many Years ago; particularly, in The First Principles of New-England, Written Fifty Years since; And in my, Order of the Gospel, Printed, both in Boston and at London, Twenty Years since, I handled that Question, Whether there ought not to be an Agreement, that Matters of Importance, Particularly, Ordaining, the Deposing, and the Translating of a Pastor, should with common Consent? I there shew, that it was so in the Next Age to the Apostles, and that Cyprian assures us, it was so in the Churches of Africa.

It was the Desire of My Brethren, several Ministers in Boston, that I should put my Name alone to this Testimony; in the Composing & Approving whereof, there were more hands than mine. I say, My Brethren, and not, My Sons, tho' I am Natural Father to the Eldest of them; and in some Sense a Father to the Two Next Eldest of them, who were my Academical Children, when Students at the College Thirty Years ago. I rejoyce that I have such Brethren, and that when I am going out of this World, I shall Leave Ministers in Boston, who, I trust, will defend the Churches, when I shall Sleep with my Fathers.

May our Lord JESUS CHRIST walk still in the midst of his Golden Candlesticks, and hold the Stars in his Right Hand, and cause us to Remember whence we are fallen, and Pust Works.

Boston, March 1720. INCREASE MATHER.

[ 1 ]



A Seasonable

# TESTIMONY

To Good Order in the CHURCHES  
of the Faithful.

Given by Several Ministers of the Gospel  
in BOSTON.

It appears a Duty incumbent on us, whom the Hand of the Glorious LORD that is the King of Zion, hath Placed as Pastors and Watchmen of Churches in this City set upon an Hill, to Publish unto the World, and leave with the Churches throughout the Country, a Testimony, relating to the Order of the Gospel: And Expressing, (that to they whom we address, may the more suitably Receive the Testimony) the Sentiments of our Synods, and such Divines as have been in some Sort Master-builders among those whom our Churches have been Edified whose Thoughts cannot but Challenge Great

157



Great Attention, from those to whom God has made them the Instruments of so much Illumination. The Design of our present Action being partly to do a Justice unto the Reputation of Churches, the *Managements* as well as *Ministers* whereof should be the *Glory* of CHRIST, and partly, to make an offer of what may be of some use, to direct their Steps on *recurring Occasions* that may arise of little Consequence to their Tranquillity; we may Comfortably Ask and Hope for the Blessing of Heaven upon it.

THE first Case that at this Time calls for our Consideration, is, *The Release of a Pastor from the Solemn Charge of a Congregation which he has taken upon him.* Upon this there have been once and again Published, some *Determinations*, which have been Entertained without Exception in our Churches; From whence, (without Repeating the Causes of Removal there allowed) we transcribe these words, as Expressive of what we would have ever to be thought upon. [ *Thirty Cases.* ] 'A Pastor settled in the Service of a People, to so sensible his Designation of the Spirit & Providence of the Lord JESUS CHRIST for that Service, and the Account that he must

' must give unto God about his Behaviour in it, that his *Removal* must not be rashly attempted, but with much Consideration, Consultation, Supplication, and Sincere Desire to follow the Conduct of Heaven in it. The Frowns of God use to follow *Removes*, that have not been Regulated. Again ' That the will of our Lord about the Removal of any Pastor from his People may be understood, is requisite, that the Minister do not entirely Assume to himself, the Judgment of his own Call to Remove, but a Great Regard must be had unto the Direction of the Churches of our Lord, in the Neighbourhood. Once more. If much of Scandal will certainly ensue upon the Removal of a Pastor from his People, That should weigh down many Circumstances that would rather invite it. And, it becomes not any Minister, to Seek his own Translation, by first offering himself unto it. It is accordingly our Apprehension, that such a Removal ought still to be attended, at least with Two Qualifications to Legitimate it and render it Inoffensive unto the Churches of God.

First. It is requisite, that the Reasons of the Removal be laid before *Authentick Judges*, even such as may be most likely to pass in

165

*Impartial Judgment* upon them; and by these be pronounced such, that the *Removal* thereupon may be Justly & Wisely proceeded in. And, where it can be obtained, we think, that nothing less than a *Council* of Churches in the Neighbourhood, should have the Matter laid before them. For, if such a *Council*, be according to the *Order and Practice*, of these Churches, always Convened, for the *Ordaining* of a *Pastor*, it stands to Reason, that there should as much be requisite for his *Removing*; it being, as it was by a very considerable Number of Eminent Divines on a Great Occasion, these Churches once pronounced, a very considerable Act of the Kingly Government Exercised by our Lord JESUS CHRIST, in His Churches. Accordingly, a General Synod, in the Year 1662. have determined, That the *Translation* of a *Pastor*, is a Point, wherein the *Communion* of Churches is to be Exercised, and the chief way of *Communion* there Propounded, Expressly that of *Councils*. And certainly, Important an Affair will demand such Cognisance. Wherefore, If a Minister be upon a Removal from his Flock, especially when there are no sufficient Causes Evident for it, and the Flock Earnestly Propound and Request, that the thing may be laid before a *Council* of the Neigh-

Neighbour-Churches, but he refuse it; it may be feared, that it is an *Hour of Temptation* with him, and that his *Way* is not Right before the LORD.

Secondly. It is requisite, that the *Reasons* be found such as are Consistent with the *Solemn Vow*, which Person who receives the *Pastoral Charge* of a Church, makes unto our Glorious LORD, for the faithful Discharge of his Ministry, and the Labour of Patience in One that must give up an *Account* unto Him; and Consistent with the fervent Love, which One that has the *Pastoral Charge* of a Church, ought to bear unto his Flock; having them in his Heart, as the Servant of GOD speaks, *To Die and to Live with them*. Very Plain are the Directions of that Word, which they Preach unto others; [Act. XX. 28.] *I have regard unto all the Flock, unto which the Holy Spirit has made them Overseers, & feed a Church of GOD, which He has purchased with His own Blood*. And, [1 Pet. V. 2.] *To feed the flock of GOD, taking the Oversight thereof, not by Constraint, but willingly, and with a Ready Mind*. And according hereunto, there can be nothing more suitable for them, than that Language; [1 Thes. II. 8.] *Being affectionately desirous of you, we were willing to have Imparted unto you, not the Gospel of GOD on-*



164

ly, but also our own Souls, because ye were dear unto us. And, [ 1 Cor. XII. 5. ] I will very gladly spend, and I have spent for you, tho' the more abundantly I love you, the less I am loved of you. Most certainly, No Views that are of a meer Carnal Tendency, may operate in such a concern as this, where the flaming Eyes of an Heart-searching LORD, who walks in the Midst of His Churches, will with an Holy Displeasure observe them. Nor may the Churches have *Stumbling-blocks* laid before them, to tempt them unto Hard or Mean Thoughts of the Ministry from whence they Expect the *Word of Truth*, and the *Gospel* of their Salvation.

II. ANOTHER Case that calls for our Consideration, is; *How the Right of a Particular Church to Choose their own Pastor, is to be Exercised.* Now herein we for ever adhere to the Sentiments, which we have some Years ago, declared in these Terms. 'A Body of Christians Associated for all the Ordinances of the Gospel, are a CHURCH of our Glorious LORD, which have among other precious Privileges, *Right from HIM, To Choose their own Pastors.* The Churches which have Recovered this *Right from the Oppression* Man, under which many Churches

ches of the Reformation are to this day groaning, ought to keep the Precepts and the Favours of the Lord, and not easily part with what He has given them. NEVER-THELESS, A Church in the Exercise of this Right, ought in all possible ways consistent therewithal, to consult the Edification and Satisfaction of their Neighbours; Especially those, on whose Assistance to carry on their Affairs, they may have much Dependence. The Church ought to Manage their Choice, that the Neighbours have any just Dissatisfaction, or the Respect required by Scripture and Reason, and Gratitude, may be paid unto it.

And long before this Instrument, which was given some Years ago, it was declared in the well-known, *Thirty Cases*; 'That Particular Church owing a Great Regard unto the Church Catholick, in the using of its own Right, is bound to Consult the Satisfaction and Edification of Others, in their Election of a Pastor. And, That Churches in their Election of a Pastor, are to consider the Benefit of All that are to be his Hearers, and more particularly the Concurrence of such, as are by the Covenant and Appointment of God, under the Church-Watch among them. And, That Churches may suffer

168

\* suffer their *Elections* to be *Directed*, yea,  
 \* and be *Diverted*, by *Considerations*, which  
 \* they *owe* to others in the *Vicinity*, without  
 \* Surrendring their *Liberties* to be Smothered  
 \* in any that would unjustly Impose  
 \* thereupon.

UNTO this, we now add our further Declaration, That a Church may be guilty of doing what is very *Wrong*, if they use the *Right* which they claim, in such a way, as to forget those Indispensable Maxims of our SAVIOUR. [Rom. XIV. 19.] *Let us follow the things that make for Peace; & things wherewith one may edify another.* And, [2 Cor. XII. 26.] *Let all Things be done to Edifying.* And, [1 Pet. V. 5.] *All of you be subject one to another.* And, [Phil. II.] *Let nothing be done through strife; but in lowliness of Mind, each esteem other better than themselves.* And therefore, if they be a *Minor* part of the Church, which are Earnestly set against the *Choice*, which the *Major* part shall make for the *Pastor*; but this *Minor* part are considerable for Number, and behave themselves as *Treatable Christians*, willing to have their case determin'd by proper Judges, and have such *Plea of Conscience* for their *Dissent*, that it appears they cannot without Sin, under

der their present Apprehensions, Acquiesce in the *Choice*, and the *Consequences* fit, the Church ought now to do *nothing Rashly*, but with convenient *Pauses*, and with all due Methods for Satisfaction, *Wait* until it shall please God, that the *Dissatisfied Brethren* shall have no cause to Complain of an *Oppression* upon them; Especially, when the condition of the Church, may be such, that their *Immediate Proceeding* unto a *Settlement* shall not be absolutely Necessary.

III. Third Case calling for our Consideration, The Power of Councils, and the Respect which particular Churches and Persons owe unto them. Now our Platform does in Express Terms assert, That Synods orderly assembled, are an Ordinance of CHRIST, and many times necessary to the well-being of Churches, for the Establishment of Truth and Peace therein. [ch. 1. §. 1.] And, That when any Church wants Light or Peace among themselves, Churches ought to meet together by their Elders and other Messengers, in a Synod, to consider the Point in Doubt or Difference, and having found out the way of Truth and Peace, to commend the same unto the Churches whom it may concern. [ch. 15. §. 2.] And more particularly, That Neighbour-Churches are to be

162



be advised withal, and their Help used, when Pastors are to be tried and chosen. [ ch. 8. ] And a General Synod of our Churches, 1662. has directed, That Churches seek and accept Help from, and give Help to, each other, in Matters of more than ordinary Importance, as Ordination, Translation, and Deposition of Elders, and such like. Agreeably in which, the Law of the Colony once required, the Approbation of Three or Four Churches, to every Ordination. And those Divines who have seemed to be Pillars in the Revived Congregational Discipline espoused in our Churches, have generally expressed the same concern, that the Usage and Honour of Ecclesiastical Councils, might be Maintained. The Synod of the Savoy, Earnestly asserts, That it is according to the Mind of CHRIST that Churches holding Communion together, by their Messengers Meet in Synod, or Council, to consider and give Advice,--

Thes. 26. ] On such occasions as the Churches in this Country have also thought proper to come under such Cognisance. The famous Apologists, ( Dr. T. Goodwyn, Mr. Nye, Mr. Simpson, Mr. Burroughs, Mr. Bridge, ) 16. &c. assert an Obligation hereunto, in the common Law of Communion of Churches. Yea they profess, they look upon it as the  
most

most to be abhorred Maxim, and the most Contradictory and Dishonourable to Christianity, that a Single and Particular Society of Men professing the Name of Christ, and pretending to be Endowed with power from Christ, should arrogate unto themselves an Exemption from giving an Account, or being censurable by Neighbour-Churches about them. So far ( say these Supereminent Divines of the Congregational way ) were our Judgments from that INDEPENDENT Liberty, which has been imputed to us. Dr. Ames Maintains, That as the Right of calling an Ordinary Minister, is in the Church, which is to serve, [ 10. ] that Matters of Great Weight should be managed as much as may be, with the Consent of Particular Churches, confederated in Synods. [ Med. 1. c. 39. §. 27, 30, 32, 36. ] And, The Elders of New-England, in their Answer to the XXXII. Questions, p. 64. profess their Entire Consent with Dr. Ames. 27. Mr. Burroughs, in his Irenicum, says, [ 43. ] ' Those of the Congregational Way acknowledge, that they are bound in Conscience, to give Account of their Ways, to Churches about them : And that Synods are an Ordinance of Jesus Christ, for the helping of the Church against Errors, Schisms, and Scandals. And that these  
Synods

191



\* Synods may, by the Power they have from  
 \* Christ, Admonish Men in Churches in His  
 \* Name, when they see Evils continuing in, or  
 \* growing upon the Church. Yea They may by  
 \* a Solemn Act in the Name of Jesus Christ,  
 \* refuse any further Communion with them  
 \* until they Repent. Mr. Cottons Book  
 The Key, has all along been a high Account  
 in the Churches of this Country; And in that  
 Book. (as well as in the Preface to it Writ-  
 ten by Dr. Goodwin,) there is a full Testi-  
 mony born, to the Interest which Councils  
 ought to have in ordering the Affairs of Con-  
 federated Churches. It is more particularly  
 said, 'That is an holy Ordinance', CHRIST,  
 'for Particular Churches to joyn together, in  
 ' a Confederation among themselves, to ad-  
 ' minister their Church-affairs, which are of  
 ' Weighty & Difficult common concernment,  
 ' not without common consultation, and con-  
 ' sent, of other Churches about them. Now  
 Church-affairs of Weighty and Difficult,  
 ' and common concernment, we account to  
 ' be, the Election and Ordination of Elders,  
 ' Excommunication of an Elder, or any person  
 ' of publick Note, -- and Employment; the  
 ' Translation of an Elder from one Church to  
 ' another. Mr. Hooker's Survey, (Preface,  
 p. 11.) observes, 'Confederation of Churches  
 ' is

' is not only lawful, but in some cases neces-  
 ' sary. When causes are difficult & parti-  
 ' cular Churches want light and help, they  
 ' should crave the assistance of such a conso-  
 ' ciation. Churches meeting, have right  
 ' to counsel, rebuke, &c. as the case doth re-  
 ' quire. In case any particular Church shall  
 ' walk pertinaciously, either in the profession  
 ' of Error, or sinful practice, and will not  
 ' hear their counsel, they may and should re-  
 ' nounce the right hand of fellowship with  
 ' them. Dr. Owen, in several of his Treatises  
 does advance Positions of the same Aspect on  
 the Necessity & Authority of Regular Coun-  
 cils, for the welfare of particular Churches.  
 In one of his former, [ Catech. p. 224. ] he  
 says, 'Churches ought to preserve a Mutual  
 ' Holy communion, and Exercise it in making  
 ' use of the Advice of one another. And in  
 ' case any Church give offence to other Chur-  
 ' ches, other Churches may require an Ac-  
 ' count from them, Admonish them of their  
 ' Faults, & withhold Communion from them,  
 ' in case they persist in the Error of their way;  
 ' and that because in their Difficulties, and  
 ' before their Miscarriages, they were bound  
 ' to have desired the Advice of other Chur-  
 ' ches which being neglected by them, the  
 ' other are to recover the End of it unto the  
 ' utmost

160

‘utmost of their Ability. Thus Dr. Owen. And in one of his last, he has these Memorable words, [ Nat. of Church, part 2. p. 251. ] ‘No Church is so Independent, as that it can always, and in all cases, observe the Duties it owes unto the Lord CHRIST, and the Church Catholick. All those Powers, which it is able to act, it, self distinctly, without Conjunction with others. And the Church that confines its Duty unto the Acts of its own Assemblies, cuts itself off from the External Communion of the Church Catholick: nor will it be safe for any Man to commit the conduct of his Soul to such a Church. Every Particular Church, which Extends not its Duty, beyond its own Assemblies and Members, is fallen off from the principal End of its Institution, and every Principle, Opinion, or Perswasion, that inclines any Church to confine its Care & Duty unto its own Edification only, is Schismatical. But Great has been the Army of them that have Published such Truths as these, whereof something may be further seen in, The First Principles of New-England, Printed in the Year 1675. Unto which we may add, what our celebrated Norton has in his Last Sermons, Particularly, that passage, ‘Let us acknowledge the Order of the Elderhip in our Churches,

Churches, in their Way, and the Order of Councils in their Way, duely back’d & Encouraged; without which, Experience will witness that these Churches cannot long consist. Nor are the words of the worthy Mr. Samuel Danforth; (once Pastor of Roxbury,) in his Election-Sermon, in the Year 1670. unworthy to be recited. ‘In our First and Best Times, what Pious Care was there of Sister Churches, -- that in those that wanted Peace, their Dissensions might be healed? What Readiness was there in those Days to call for the Help of Neighbour Elders & Brethren, in case of Difference or Division that could not be healed at home? What Reverence was there then of the Sentence of Council, being Decisive, and issuing the Controversy? According to that Ancient Proverbial saying, ‘They shall surely ask Counsel at Abel, and they Ended the Matter.

From whence, it will follow That if any of our Churches presume to Transact their more Weighty Affairs, and such as are of Common Concern to the Churches in their Neighbourhood, with a Contempt of such Councils as them as ought to be advised withal; or, if they shall upon grievous Differences arisen among them, refuse the Advice of those

159



those who urge them to make use of the Remedy, which the want of *Light & Peace* among them calleth for: and much more, if they shall proceed in Matters after the Neighbouring Churches have signified, that they cannot countenance their proceedings, those Churches will be far from Expressing the *Wisdom* which is *with the well-advised*; and will greatly Sin against the Second and Third Commandment; and will practically go too far towards Excluding themselves from Communion with the Churches of the Faithful. Indeed, the more *Councils & Synods* are disregarded & slighted, the more disorder and confusion will (we fear) grow & prevail in all the Churches in the Country; which God of His Infinite Mercy prevent.

IV. CONCERNING the Case of *Reinstalling a Translated Pastor*, which may also call for some Consideration; we need only Report, what has been the *Practice*, of our Churches, in those very *Few Examples*, that have been *most generally approved*. The Pastor having been (with the Advice of Council) Regularly Released, and then Dismissed, from the Church whereto he has been Related, the Church, whereto he has been upon Trans-

lation,

lation, have sent unto the Neighbour Churches, to come and countenance his *Installation*, as they do for an ordinary *Ordination*. The *Instalment* has been with all the Circumstances & Solemnities of an *Ordination*. Only, the *Imposition of Hands*, (which formerly was Renewed on such Occasions; Not as *Re-Ordination* to the Ministry, but as a *Designation* to the Charge of the *Particular Flock*) has been laid aside. Latter time, in a Compliance with the *Conscientious Indisposition* to it, in some worthy Ministers arriving from Foreign Parts among us, and invited into the *Pastoral Care* of our Churches. But yet *Charge* has been used to be given by the Moderator, for the faithful Discharge of his Ministry, *in this Place*; and *suitable Prayers* accompany'd it; unto which has been added, *The Right Hand of Fellowship*, from the Churches. And indeed, All such Things ought for ever to be done *Decently and in Order*. And as we hear, Unbiaſſed Strangers coming among us, have sometimes confessed, *That the most Solemn Actions they have ever seen in their Lives, have been the Ordinations in the Churches of New-England*; so we cannot but wish, that they may never lose any thing of their Solemnity.

To

158

To which end we find reason also to add out *Testimony* against all Indecency and Irregularity in the Management of a Publick *Dissent* from and *Opposition* unto the Ordination or Instalment of a Pastor over a Flock, whensoever there may be Occasion for so Melancholly an Action, which rarely happens. We acknowledge the *Right* that every Christian has, and much more, that any *Number* of aggrieved Brethren have, in an orderly Manner to object and declare against the Ordination of a Minister, or his Induction into the Pastoral Office over a Particular Flock, when they apprehend Sufficient Reasons for doing so. But then Christianity requires that this be done, when it becomes necessary, with much Modesty, Calmness, Meekness and Gravity, Wisdom and Seriousness; and not with a Noise, Wrath or Bitterness, Disagreeable to such a Solemnity. Wherefore also, every Church ought very Carefully to avoid all Provocations, that may have a Tendency to drive things unto such Extremities; and therefore Seasonably to hear, and duely to Consider, what the Dissatisfied may have to offer.

FINALLY; We know not what *Irregularities* may come to be committed in any  
of

of our Churches, as *Days of Temptation*, and of *Defection*, may grow upon us. The Case may so happen, [ with *Sad Reflection* may we say so! ] that Churches may with much Temerity, Reject the Advice of Other Churches, and carry on their Affairs with much Disorder and Confusion, as may open the Floodgates for a Torrent of Strife and Sin to break in, and much Damage arise to the Kingdom of God. In this Deplorable Case, there is an awful Proceedure directed in our Platform. [ ch 15. §. 2. ] A Church be Rent with Divisions among themselves, or under any Open Scandal, and refuse to Consult with other Churches, for healing or removing the same, it is Matter of just Offence, both to the Lord JESUS, and to other Churches. — And therefore the State of such a Church calleth aloud upon other Churches, to Exercise a fuller Act of Brotherly Communion, to wit, in way of Admonition. — And, if still the Offending Church continue in Obstinacy and Impenitency, — and if they hear not the Synod, — the Synod having declared them to be Obstinate, Particular Churches, — are to declare the Sentence of Non-Communion respectively concerning them. And tho' for some special Reasons, — such a Day, it may  
so



157



156



879

159

THEOLOGY LIBRARY  
CLAREMONT, CALIF.

441641

323 48708











BX Mather, Increase, 1639-1723.  
7240 A Seasonable Testimony To Good Order In The  
M314 Churches Of the Faithful. Particularly Declar-  
1720a ing the Usefulness & Necessity of Councils in  
Order to Preserving Peace and Truth in the  
Churches ... Boston, N.E., Printed by B. Green,  
for D. Henchman, and Sold at his Shop, 1720.

441641 15cm.

Photocopy (negative) of the original in the  
Henry E. Huntington Library. 20p. on 14L.  
17 x 23cm.

I. Congregational  
Title. II. Title: Church

Churches--Discipline. I.  
es of the Faithful. CCSC/nmb

